/199 cont./

*192 178 411 [276] war expeditions with their tangapemas, and in order to become invisible to the enemies and invulnerable to their blows, they painted themselves with the juice of the batata uxpí. Moreover, they smoked a big cigar called uxpí-mõrõ, decorated with symbolic paintings, in order to become more courageous.

Koch Grünberg still found some clubs or tangapemas in the Namakoliba maloca, upper Uaupés (Zwei Iahre, 301). They were of a dark red wood, measuring 112 centimeters in length, with the handle painted and the other end wider. The Kubêwana and related tribes used them then for the dances and occasionally also as a seat in the canoe. It may be concluded that the war club of the Omawa is proof of the eastern origin of this Karaíba tribe, because it is similar to that of the tribes of the Guianas. Actually, among these tribes the upper end of the club terminates in a sharp point, in order to run through the fallen enemy, with a coup de grâce, in the temple or in the ear.

178 • 714 535 *192 b) In battle, moreover, they formerly used a shield, called in Tukano baxtí-pá:karo; it was woven out of cipo and was very light, but efficient against arrows. Today it is rarely seen and, up to the beginning of this century (information from Pe. João Marchesi), was used as dance attire, which they wore on the left arm when they went to drink their cuia /gourd/ of kaxpí (cf. VII -- 4, e (2)).

c) Likewise only a dance implement today (as far as we could observe) is the lance, yõxsẽrĩ-phĩ, which essentially is only a heavy rounded stick about two meters in length and ending in a sharp point. They use it in the dabacurí dances, and the "golpe-ao-branco" /blow to the white/ is performed with it (cf. VII -- 4, e (2 and 3)).

177 178 411 *[192] 2) Bow. The only indigenous weapons of present-day use, and, even so, of very limited use on the Uaupés, are the bow and the sarabatana /blowgun/. The tribes farthest in the interior of the forests, with few or no relations with the civilized, use them more. On the other hand, contact with civilization supplied the natives with shotgun, machetes, and axes, which, unfortunately, are used in the fights and reciprocal vengeance.

5: Goldman E-5 (1939-1940) 1963
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pared. The defense leader was the headman's son. An earlier alarm had already brought the Independents to the main house and a boy had been sent to call in the Satellites and to warn the neighboring sibs. The headman's son, after a hasty consultation with the other young adults, decided upon a psychological defense. He fetched a police officer's discarded white tunic with brass buttons and shoulder straps that he had been cherishing, put it on over his bare body, and strode out to frighten the enemey. The women and children were assembled in the maloca with one man as their guard. Other men fanned out through the manioc gardens and into the surrounding brush to search out the enemy. One stray shot was fired by a defender. The house was kept under guard for several nights thereafter and then the danger was declared past.

An attack by the Cariban Umaua (*Maúnwa*) that occurred three generations ago is still vividly recalled. The *Bahúkiwa*, warned that the enemy was ascending the Cuduiarí by canoe, prepared an ambush. They dammed the river with the bark sheeting of house walls and waited to assail the enemy with bow and arrow. But the enemy were armed with rifles and they killed a great many of the *Bahúkiwa*.

When the attackers first came, the Indians on the Cuduiarí did not know whether they were men or women, because they wore their hair long and were dressed in long shirts. The Umaua attacks were so fierce that for several years the Indians were forced to abandon the Cuduiarí altogether. Some gave up farming and lived on the savannah, foraging fruits and nuts and eating tree bark. When they finally returned to the Cuduiarí, the manioc plantations were all gone and they had to resume manioc cultivations from seeds they had preserved. The other Indians of the Cuduiarí gathered on the Vaupés under the direction of a *Hehénewa* war leader, who told them that the white man would save them from their enemies. He made a clay image called a *tupana* (the Tupían and lingua franca for a deity). They danced and sang for two months, until a Colombian came. The idea of the *tupana* came, they say, from a Brazilian caboclo. When the Colombian arrived, he told them that he had heard their singing in Bogotá and had come to rescue them. They then returned to their former homes on the Cuduiarí.

In past years raids were more frequent and determined.[8] The Cubeo fought with bow and arrow and protected themselves with body-length shields of stiffened animal hide, deer, jaguar, or tapir. The

[8] Tribes with whom the Indians of the Cuduiarí claim to have fought include the Cariban Umaua, all the formerly Arawakan sibs of the Querarí River, tribes of the Isana River, and the *Hehénewa*, after they had arrived from the Papurí.

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726
411 shields rested on the ground and the men fired their arrows from
714 behind them.

At a victory dance the men wore the smoked genitals of the killed
727 warriors over their own genitals as an ornamental trophy. After the
266 dance the women were offered the penises to eat for fertility. Except
[842] for the intestines, deemed not fit to eat, the enemies were consumed at a sib feast and drinking party. The head, limbs, liver, and heart were spit roasted, the rest of the meat was boiled.